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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

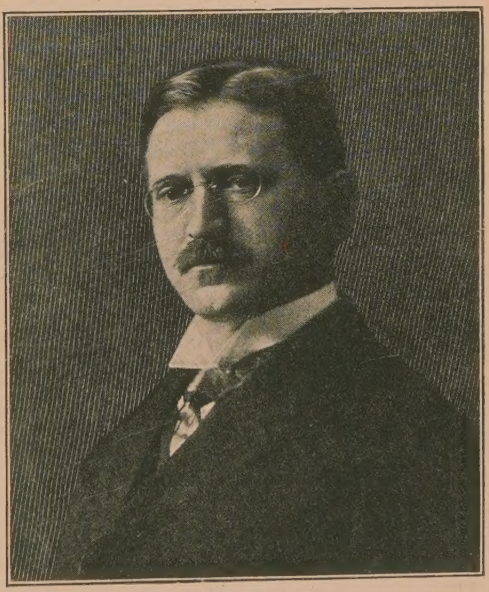
TWENTY-FIFTH ANNIVERSARY

of the

Luther League

ORGANIZED IN NEW YORK CITY, APRIL 19, 1888

WILLIAM C. STOEVER, LITT.D.,
President of the Luther League of America since 1900 —First Recording Secretary, 1895-1898—Chairman of Executive Committee, 1898-1900.



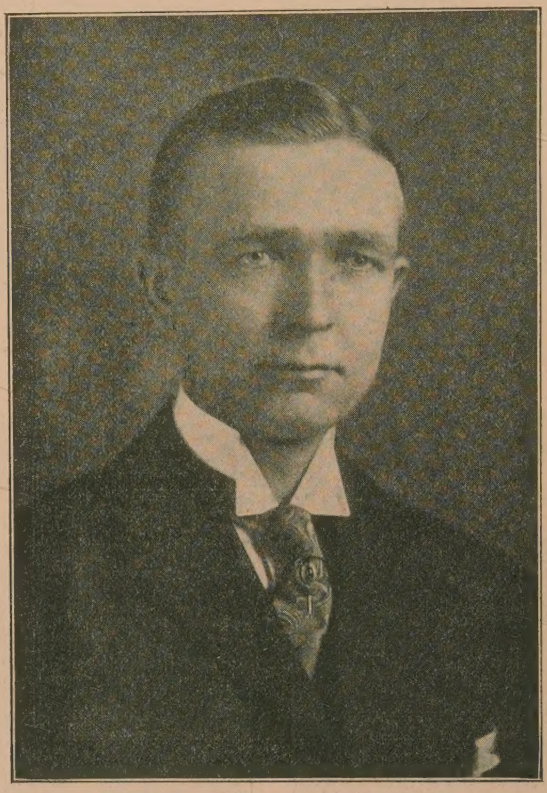
E. F. EILERT, A.M.,
First President of the Luther League of America, 1895-1900—Chairman of the Executive Committee since 1900—Editor of the LUTHER LEAGUE REVIEW, 1890-1913.

THE HYMN THAT HELPED MAKE A GOVERNOR

A youth entered Gustavus Adolphus College with the purpose of taking a brief business course.

The singing of "A Mighty Fortress Is Our God" by three hundred voices in the chapel of the College so impressed the young man that he determined to continue his studies and get all the College could give him.

That young man is now Governor Eberhart of Minnesota.



GOVERNOR EBERHART OF MINNESOTA.

After noting the facts, the editor of one of Minnesota's leading secular newspapers writes: "In the song he found the germ that made him Governor in less than twenty years. Four hundred years had not ended the power of the Luther hymn: it was still potent to make men *men.*"

This hymn and two hundred and forty-nine others with inspiring ring and tuneful harmony, make up the

LUTHER LEAGUE HYMNAL

In neat and substantial cloth binding the prices are: Words and music, single copy, 60 cents; per dozen, $6. Words only, single copy, 20 cents; per dozen, $2. Postage or expressage prepaid. Special discounts on lots of 50, 100, or more Sample copies sent on receipt of price.

LUTHER LEAGUE REVIEW

P. O. Box 876 NEW YORK

Of the Church - By the Church - For the Church

Luther League Review

St. Peter's Church, New York City

Fiftieth Anniversary, October 20, 1912

THERE are several reasons why we present the beautiful interior view of the new St. Peter's German Evangelical Lutheran Church on this page this month.

The first is that the fiftieth anniversary of the congregation was celebrated last October,

THE INTERIOR OF THE NEW ST. PETER'S GERMAN EVANGELICAL LUTHERAN CHURCH.

but we preferred to make announcement of this in connection with the twenty-fifth anniversary of the Luther League, in view of the fact that the League had its inception in that church.

Furthermore, the pastor of the congregation, the late Rev. E. F. Moldehnke, D. D., uttered historic words at the first convention of the Luther League of America when it was organized at Pittsburgh in 1905.

Dr. Moldehnke said on that occasion:

This has been a glorious convention, the Lord be praised! All standing by the Augsburg Confession, and honestly, openly and truly declaring their allegiance to the same. I think the Spirit of God has moved your hearts, and I expect new and more blessings in the future. I congratulate the Luther League on the success granted them by the grace of God, and on the interest shown them by the large audience gathered in this church tonight. The conservative character of this convention is to be commended, and the fact that pastors are taking an active part in this meeting, and that their advice and co-operation is desired ought to allay all fears as to the future of the League.

I am pleased to see here the laity taking hold of Church matters, as in the times of the Reformation, when the people took hold and spread the work of

Luther. It is an encouraging sign of the times that our young people enter into this movement, this new departure, with heart and soul. Sad, indeed, were the times when in the Lutheran Church the pastors alone had something to say and the people had no voice in Church affairs.

Your expression this morning of honest allegiance to the Ausgburg Confession showed by way of exemplification the difference between Lutherans in name and Lutherans in truth. As Luther said: "Here I stand," and there he stood whether it pleased the devil, Pope, or Emperor. So we have honestly to stand by God's Word and the confessions of our Church.

I call you as a father, for I have a fatherly interest in you all, as the society in my church was the first in this movement.

Do not be carried away by enthusiasm. The devil, when he cannot hinder God's work, tries to take the reins and become the driver. I admonish you to go ahead soberly and carefully, and I wish you all God's richest blessing.

History of St. Peter's Church

On the first Wednesday of July in 1861 the Mission Society of St. Matthew's Lutheran Church decided to organize a new church in the upper part of the city, in order to supply the many Lutheran Germans living in what was then considered to be quite "uptown" with the regular preaching of God's Word and the administration of the sacraments. Rev. Charles Hennicke, at that time the assistant of Rev. Dr. C. Stohlmann, took charge of this new mission in addition to his regular work at St. Matthew's, and went about looking for a suitable place of worship. His earnest prayer to that effect was answered in the person of an Irishman who stepped up to him while engaged in his search and pointed to a frame building on the northwest corner of Fiftieth street and Third avenue. There the pastor found a room 14x22 feet, above a grocery and feed store, which was sufficient for the probable wants of the new congregation and was consequently rented. On July 14, 1861, the first service was held, with an attendance of twenty-three persons. Mr. J. D. Hager, now pastor emeritus in Brooklyn, started a Sunday school on the same day with twenty-five children and a collection of 18 cents. Three months from that day the congregation had grown too large for the small room, and it was forced to seek more commodious quarters. It moved to Fifty-first street between Second and Third avenues, in a room 20x25, situated above a stable. Here the first Christmas celebration took place. Still the congregation expanded, and on May 1, 1862, it moved to a hall in 555 and 557 Third avenue. Here on June 2, 1862, the organization and incorporation of the church as "St. Peter's German Evangelical Lutheran Church" was effected. The first confirmation was celebrated on Palm Sunday, 1863, with thirty-four children. In 1864 the congregation, tired of moving about so much and worshiping in rooms and halls, decided to have a church building of its own. A small frame church in Fiftieth street between Third and Lexington avenues, which has since disappeared and given way to large tenement houses, was bought for the sum of $12,000. On the Sunday Jubilate, 1864, the church was dedicated. Rev. Charles Hennicke, who had all the while remained assistant at St. Matthew's, was formally elected pastor of the church on May 1, 1865. He, however, remained only six years in charge of the ever-growing congregation, being forced, in consequence of overwork, worry and ill health, to resign in 1871. It was then that Rev. Edward F. Moldehnke, Ph. D., D. D., was elected pastor. He preached his first sermon on August 6, 1871. From that day the church steadily prospered so that the frame church was soon found quite insufficient for the various demands made on it. In October, 1871, the church at Lexington avenue, corner of Forty-sixth street, was bought of the Presbyterians for $45,000, and dedicated on March 3, 1872. There was a debt of $23,000 then on the building, which was wiped out completely in 1887. Owing to the continued ill health of the pastor, in 1883 he was given a leave of absence for half a year to travel in Europe, and his assistant, Rev. H. Küver, meanwhile took charge of the congregation. On April 7, 1884, the church was visited by fire, which damaged it to the extent of about $10,000. In 1887 the twenty-fifth anniverary was celebrated with a special service of thanksgiving to God, because on that day the congregation for the first time worshiped in the building completely unencumbered by any debt whatsoever. The work of administering the church affairs, however, soon proved too onerous for one pastor, and the latter consequently had his own assistants until 1890. But it was soon considered indispensable for the welfare of the young people to provide them with English service, as the church was constantly losing through its neglect in this one particular. Consequently a second pastor, namely for the English department of the church, was elected on September 1, 1890, in the person of Rev. Charles E. Moldehnke, Ph. D., who had been at St. John's, Jersey City, for five years. The

(*Continued on page 18.*)

Silver Anniversary of the Luther League

BY REV. LUTHER M. KUHNS.

SINCE the Luther League idea took root and blossomed in St. Peter's Church, New York, a quarter of a century has passed. April 18, 1888, the First District Luther League had its beginning. In April, 1887, the members of the Junger Maenner Verein, of St. Peter's Evangelical Lutheran Church, adopted a resolution for the appointment of a committee to enter into negotiations with societies in other Lutheran churches in the metropolis to present the idea of forming an organization by which the various Lutheran young people's societies of New York could be brought together and work harmoniously for the advancement of their church.

To avoid the possibility of giving the movement a synodical appearance, the following clause was inserted in the resolution:

"Resolved, That such committee, when appointed, shall first visit a society connected with a church of different synodical connection than St. Peter's."

The committee first corresponded and later visited the Young Men's Association of St. John's Church, Christopher street. They were heartily welcomed. The young men of St. John's heartily endorsed the plan, and appointed a committee to co-operate with that of St. Peter's in visiting other societies of Lutheran churches. After months spent in visiting, a meeting was held at St. John's Church, when the following associations were represented:

St. Peter's Junger Maenner Verein, of St. Peter's German Evangelical Lutheran Church, Lexington avenue; Rev. E. F. Moldehnke; D. D., pastor.

St. John's Social Union, of St. John's Evangelical Lutheran Church, Christopher street; Rev. A. C. Wedekind, D. D., pastor.

St. Luke's Musical and Literary Union, of St. Luke's Evangelical Lutheran Church, West Forty-second street; Rev. W. Busse, pastor.

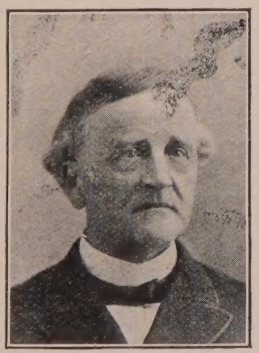
St. James' Young People's Association, of St. James' Evangelical Lutheran Church, St. George's Memorial Chapel, Sixteenth street, near Third avenue; Rev. J. B. Remensnyder, D.D., pastor.

Epiphany Young Men's Association, of Epiphany Evangelical Lutheran Church, East 128th street; Rev. F. F. Buermeyer, pastor.

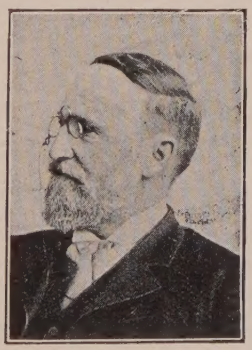
St. Mark's Junger Maenner Verein, of St. Mark's Evangelical Lutheran Church, East Sixth street; Rev. G. C. F. Haas, pastor.

This meeting recommended the formation of a district association of young men's Lutheran associations of the City of New York, and that a meeting be held in April to which all the young men's and young people's societies of the Lutheran Church should be invited.

The organization of a district association took place on April 19, 1888, when delegates representing the six associations mentioned were present. Officers were elected and a committee appointed to draft a constitution and by-laws, the same to be presented and accepted by each society before adoption by the district association. This was the beginning of this world-wide movement. Mr. E. Aug. Miller, of Philadelphia, who presented the historical review at the ninth convention of the Luther League of America at Pittsburgh, said on that occasion: "The Luther League was born, not as a matter of convenience, nor as a gratification of personal ambition, but as a necessity. This necessity was of a twofold nature. In the first place, the conditions of the times demanded it. Young people's interdenominational societies had been formed. The utilization of the energy and activity of the young people in the churches having been recognized, and general societies for



REV. E. F. MOLDEHNKE, D.D., President of the General Council in 1905.



REV. H. LOUIS BAUGHER, D.D., President of the General Synod in 1905.

These two prominent Lutherans participated in the organization of the Luther League of America in 1905.

their organization having been effected, there was necessity for the Luther League, in order that this new thing in church life might be encouraged and developed in our Luthern church amid proper conditions and in a healthy atmosphere. But the necessity which gave birth to the Luther League arose also from a hoped for future. The future of our church is with her young people. They must be taught to *know* her history and doctrine and love her for the truth which she teaches. She does not appeal to the senses, nor does she offer social position. Some of her doctrines may be considered 'hard,' even as many of the disciples turned away from the Master because of the 'hard saying' which He told them. But our young people must be taught that she holds and teaches the truth and declares, like Peter of old: 'To whom shall we go?' The Luther League teaches and instructs the young, and with them lies the future of the church.

"The league has always maintained and preserved a conservative position in all her teaching and practice. To this in large measure she owes her life and success. Let her depart from this conservatism and her days are numbered. Of, by and for the church has been to her no empty formula, but a living, active principle.

"Nor has her life been devoid of fruits. By these rather than by any profession of faith or declaration of principle must she be judged. Passively has she acted as a harmonizer of the various branches of our church. Having neither desire nor purpose to unite, she has by her meetings and influence harmonized those of our church represented in her membership. She has also created an atmosphere which has developed a desire for knowledge—knowledge of our church and her doctrines. Our catechetical classes do not give our young people that knowledge of the church, her history, her heroes, her doctrines that is truly requisite to beget a love. Where they stop the league begins.

"Time forbids my speaking of what the league has done in an active way. The development of our young people along the lines of intelligent, active, Christian service has been her concern, and for this she has worked and prayed. Only a measure of success doubtless has crowned her effort, but for this we thank God and take courage." This fittingly states the spirit of our origin.

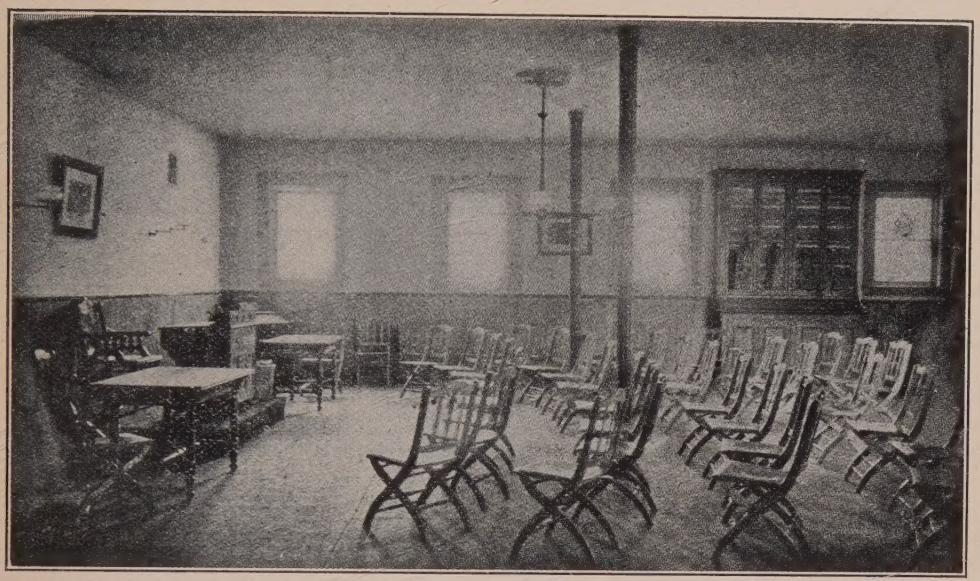
The first district association to be organized in New York State, outside of New York City, was the one formed at Rhinebeck, N. Y., in June, 1890. The second was the District Association of the Young People's Lutheran Associations of the City of Brooklyn, organized in May, 1891, with eight societies, and under similar conditions as the New York association.

In May, 1891, the first district association was organized in Pennsylvania, comprising the Young People's Luther Alliances and Young People's Associations of Lycoming and adjoining counties. There were fifteen societies represented at this meeting, the total membership of which numbered 1,000. This district association was formed through the instrumentality of the organizers of the Luther Alliance. The Luther League of Philadelphia was organized November 23, 1893

On May 30, the first state organization was formed at Utica—viz., the Luther League of New York, with six district associations, and about eighty individual societies.

The Luther League of Pennsylvania was organized at Harrisburg on June 25, 1894, with ten district leagues and ninety individual leagues.

At that time Mr. E. F. Eilert, president of the Luther League of New York, and editor of the LUTHER LEAGUE REVIEW, said: "The Methodists have their Epworth League, the Episcopalians the Brotherhood of St. Andrew, the Baptists their Baptist Union, and the Roman Catholics a very strong national organization, while the Society of Christian Endeavor, the Young Men's Christian Associations, although undenominational in character, are wielding an influence that has been felt the world over. The Lutheran Church, however, has exceptional opportunities for reaching and keeping her young people loyal to the Kingdom of the Saviour. Her Sunday school system, supplemented by a six months' course of catechetical instruction, and culminating in confirmation, gives her, when faithfully carried out, an immense advantage over other denominations. Unfortunately she has never made the fullest use of her opportunities, owing partly to mistaken zeal and conflicting languages, but mostly to neglect and indifference. The young people's movement which is so rapidly developing at present in the Lutheran Church is sui generis. Unlike many other denominations our young people make no claim to any 'new' or improved method of spreading the Gospel, or of building up the church, but rely exclusively upon the preached word



MEETING ROOM OF ST. JOHN'S LUTHER LEAGUE, 83 CHRISTOPHER STREET, NEW YORK, Where the first District Luther League was formed and where the National Committee met to issue a call for a national convention.

and the faithful use of the sacraments for the propagation of the faith. Occupying a unique position, midway between pietistic separatism on the one hand, and the torpid inertia resultant from formalism on the other, this movement will be watched with interest by the whole church, and the reflex influence of 'youthful enthusiasm' cannot fail to stimulate the zeal of the older people."

Other State leagues were organized as follows:

Luther League of Kansas, Atchison, October, 1894; reorganized at Salina, 1912.

Luther League of Illinois, Chicago, June 4, 5, 1894.

Luther League of New Jersey, Asbury Park, September 2, 1895.

Luther League of Ohio, Springfield, June 3, 1896.

Luther League of Wisconsin, Madison, August 27, 28, 1896.

Luther League of Indiana and Kentucky, Indianapolis, September 17, 1896. Indiana reorganized at Mulberry, 1903.

Luther League of North Carolina, Concord, October 31, 1896.

Luther League of Iowa, November 17, 1896; reorganized at Fort Dodge, 1904.

Luther League of Nebraska, Lincoln, August 11, 12, 1897; reorganized at Fremont, 1911.

Luther League of South Dakota, Canton, May 28, 1898.

In addition to the leagues already mentioned, there is the Luther League of Minnesota, the Luther League of Connecticut, the Luther League of Oregon-Washington, the Luther League of Canada, the Luther League of Porto Rico, the Luther League of India, the Luther League of Japan; besides there are district leagues in States not organized, namely, the District of Columbia Luther League and the Luther League of Central California.

President Stoever said at Albany: "It is seventeen years since the Luther League of America was born into the Lutheran Church in this country. This birth was accompanied by the rejoicing of many people, and yet with a fear of some that it would be independent of the church, and would not accomplish the work which it was hoped it could do. These years have been experimental, and the child has grown to manhood, proving itself a helpful agent in awakening the young people to an interest in the history and work of the church, and increasing in many churches helpfulness and strength hitherto not expected or appreciated.

"The development of the Lutheran young

people in these seventeen years has been wonderful, and if you are not convinced that young people can be used to advantage in the congregation, secure the LUTHER LEAGUE REVIEW of the past five years, and read the accounts of the conventions, district, State and national, and especially the papers presented at these conventions; and you, who have been incredulous, will begin to realize that there is a strength in our Lutheran young people which had never been developed until this agent, born in 1895, came into the Lutheran family. Not only the helpfulness which has come from knowledge is apparent, but the spirit of interest in and appreciation of the young people of other Lutheran churches, regardless of synodical bounds, has been aroused."

On October 30 and 31, 1895, the Luther League of America was organized at Pittsburgh by delegates representing State, district and individual organizations from twenty different States in the Union and the District of Columbia.

It is now eighteen years since on the last day of October, 1895, the four hundred delegates from twenty different States assembled in convention in answer to the previously issued call to organize a Luther League of America. The call for this convention urged "the attendance of members of Lutheran socities of whatever name and however synodically related, who would sustain the endeavor of a national Luther League to quicken, by churchly methods, especially among our youth, a clearer consciousness of Christian faith and to promote among them a practical Christian life." The call was issued in the name of the undersigned committee, representing the State Luther Leagues of New York, Pennsylvania, Kansas and Illinois, for a national convention of young Lutherans, to be held in the First English Lutheran Church at Pittsburgh, Pennsylvania, on Wednesday and Thursday, October 30 and 31, 1895, the first session beginning Wednesday at 10 a. m.: New York State, F. T. Huber, Rev. H. W. Hoffmann, Dr. F. C. Gram, J. F. Dinkey, E. F. Eilert; Pennsylvania, F. A. Hartranft, Esq., Rev. W. H. Singley, D. D., Prof. E. E. Campbell, Rev. E. L. Miller, L. Trautman, Esq.; Illinois, Hon. J. B. Oakleaf, Rev. H. A. Ott, Miss V. E. Severinghaus, Prof. C. R. Chindblom, M. C. Olson; Kansas, Rev. H. Zimmerman, Mrs. Harlan, Rev. J. N. Lenz, Rev. W. F. Rentz, Rev. H. L. Yarger; F. A. Hartranft, secretary, Philadelphia, Pa.; E. F. Eilert, chairman, New York.

As a result of this call, on Thursday, October 31, 1895, the Luther League of America was created by the deliberate action of the duly accredited delegates from all parts of the country and of different Lutheran synods throughout the United States. The first president was E. F. Eilert. The secretary elected was William C. Stoever, Esq., of Philadelphia. Miss Vesta C. Severinghaus, of Chicago, assistant recording secretary. Cornelius Eckhardt, Washington, D. C., treasurer, and Leander Trautman, of Pittsburgh, general secretary, and the following for executive committee: Rev. S. G. Weiskotten, Brooklyn, N. Y.; F. T. Huber, New York City; Rev. H. F. Schealy, Staunton, Va.; George M. Jones, Reading, Pa.; Dr. J. F. Trexler, Rev. W. K. Frick, Milwaukee, Wis.; M. C. Olson, Chicago, Ill.; Rev. G. K. Stark, Pittsburgh, Pa.; Rev. L. M. Kuhns, of Omaha, Neb., and Rev. S. W. Kuhns, of Duluth, Minn.

E. Aug. Miller, upon the occasion of the tenth anniversary of the Luther League of Pennsylvania, in 1904, speaking of the accomplishments of the Luther League in the past ten years, said: "In the first place, has it not set the church to thinking? Here was a mighty force and energy in the church that in large measure was not utilized, but allowed to lie dormant. The church at large seemed ignorant of her youth as an active, energetic force. This power being set in motion, through the agency of the League, has made the church think. If only men everywhere could be made to stop and think how comparatively easy would be the evangelization of the world. Everywhere active operation and utilization of force follows the thinking.

"In the second place, the League has organized an effective, active force in the church. Power without organized agencies for utilization is of little if any value. The same force and energy which is made active and efficient through the agency of the League would lack all its vital power and lose much if not all its accomplishment if unorganized. It is through this organization of our young people that our awakening of this dormant force within the church has become an actuality.

"Then again, this Luther League in the past ten years has planted seeds of missionary activity. The church is coming more and more to a realization of the fact that congregational life is so interwoven with missionary activity that the lack of one surely means the lack of

the other. The Luther League has sought in season and out of season to awaken its members to their responsibility in obeying the Lord's pre-ascension commandment to preach the Gospel to all the world.

"The Luther League has also encouraged among its members a wider knowledge of the church, her faith, history and needs. Examine if you will the programs of these conventions, and glance at the topics arranged for papers and discussions, and see how great the effort has been to assist in their education. What object have the reading courses other than to make our members 'living stones' in that spiritual house of which Christ Himself is the cornerstone.

"Finally, do we feel justified in saying that this movement has deepened among its members a religious consciousness? Paul at Athens charged the people that they were too superstitious or religious. If Paul were to preach in any of our large cities today, certainly he could not make the same assertion concerning their people. Time and energy are so spent in making money that religion is given but little attention. As against this prevailing tendency of the times the church must use her best endeavors. The league as an agency of and in the church, we believe, in a measure at least, is doing this."

We believe the Luther League idea is the positive contribution of the Lutheran Church in America to the Lutheran Church in the world. It is a spiritual, missionary and educational force, enlisting the energies of the youth of the church. It is strongly denominational in method, spirit and aim. It is ardently devoted to the support, establishment and extension of the Lutheran Church. Its desire is to see the Lutheran Church achieve the leadership in education which her prestige abroad and her scholarship at home entitle her to enjoy. The missionary obligation has not been forgotten. Support in the past has been given chiefly to missions in the home field, but a large and a growing interest in foreign missions is manifest. The inspiration of the world-wide outlook as well as the spirit of service to the ends of the earth among the unenlightened will be more and more characteristic of this vigorous, loyal, active churchly organization.

Better organized and equipped, the Luther League faces the future for more aggressive work than in the past. It would enlist the sympathy and co-operation of all our Lutheran young people. Being non-synodical in character, the legitimate place for Luther League work to be effective, the place to put the emphasis for its ever-growing activities, must be found in the local societies. This is where the real practical benefits of its stimulating influence for Christian activity must be felt. It has cultivated the religious spirit. Into many a home it has introduced a greater love of good reading and the things of Christ have been more prized and appreciated, and at the same time by insisting upon a higher type of personal piety in its members, the Luther League has proven its right to exist by awakening in its members a clearer consciousness of Christian faith and producing greater fidelity to their own church. Affirming the superiority of the spiritual and inferiority of the material, it would now, as ever in the past, foster loyalty to the church of which Christ is the great head and fidelity to the pastor, who is the under shepherd of the flock. The experience in the past is assuring for the future.

In the organization of the Luther League two principles, *"Co-operation"* and *"Federation,"* were announced. These were clearly and succinctly stated by F. A. Hartranft, the secretary of the committee, and were specially prepared at their direction, and again at St. Paul, Minn., reaffirmed by the national convention. This is the statement:

"The cardinal principle of the League is what its name implies—"co-operation," the combination of all societies in the church of whatever name. It does not insist that every society shall be formed after its own pattern. The constitutions, by-laws and forms of services now in circulation are published by the national League merely as helps, either to those desiring to form new societies or to establish those already organized upon a different basis. It does, however, insist that each society co-operating with the League shall be connected with a Lutheran church or a Lutheran institution of learning, and its active members composed of communicant members of a Lutheran church. It therefore embraces today, upon consistent grounds, Young Peoples' Associations, Luther Alliances, Christian Endeavor societies, King's Sons and King's Daughters, young men's and young women's societies, guilds and kindred organizations. And wherever these do exist in Lutheran churches, we have a right to presume, and do presume, that

they are established in the interest and for the upbuilding of our church. And, as our aim is to concentrate these into one federation, not by compulsion, but by appealing to their church loyalty; not to change, but by voluntary association to stimulate each to greater activity and zeal, we invite all such to unite with us in maintaining a national society of Lutheran young people organized as a National Luther League."

Permanent success will depend in no small degree upon strength of principles to stand without being overthrown, and on steadfast resolution to adhere to a purpose. This sentence is gleaned from recent reading:

"More and more the church will be recognized as the one supreme organization, and as having an indisputable claim on the love and the loyalty of all mankind, because of its standing for the highest and deepest things." And the future of any and all young people's work depends upon adhering to the original idea of the Luther League—"near the church." The strength of this work is not in being separated from the church, but in being built into the church. Pastors, officers and committees cannot emphasize this too much. We need to be buttressed into the church—not that the church needs this prop, or faith this support, but it is the doctrine for the authority of the existence of a young people's society.

Let it be remembered that the League not only stands for church loyalty, but also for piety. The very essence of all church loyalty is spirituality. Faithfulness to God and fearlessness in the performance of duty are lessons for us as leaguers to learn. Whether they may agree with Him or not, all men alike honor a man who stands for right, regardless of consequences. But there is no honor or reward like that which comes to us when we are fearlessly faithful and lovingly obedient to God.

—

Programme for Luther League Silver Anniversary

ARRANGED BY REV. LUTHER M. KUHNS.

Prelude.

Hymns 23 and 43 [Luther League Hymnal].

Psalm 46, and Gloria Patri [All Standing].

Collects: "For the Church," "For Unity," and "For Thanksgiving" [See Luther League Hymnal].

Hymn 35.

Scripture Lessons: 1 Pet. 1:22-25; John 6:67-71.

Hymn 213.

The Young Peoples' Movement.

The Young People's Movement in the Church is a new and notable development in Church life. Each denomination has its distinct creed, historic practices and methods of work and worship peculiarly its own. And, as long as this is the case, it was considered of vital importance by the different denominations that the young people should be taught to know, love and serve their own Church. This sentiment found expression in the organization of the denominational Young People's Societies, such as the Baptist Union in the Baptist Church, the Epworth League in the Methodist Church, the Luther League in the Lutheran Church.

The League is strictly Lutheran in spirit, faith and practice. Although the League recognizes no synodical lines, it does not disregard them. Its principle and practice is not to magnify the synodical differences in doctrine and otherwise, that may exist, but to exalt and magnify the grand heritage, we all as Lutherans have in common. This is not a "dangerous," but a very desirable tendency.

The Luther League is a child of the Lutheran Church. Its motto is: "Of the Church, by the Church and for the Church." It aims to be subordinate and subservient to the Church, in the local congregation and in its District, State and National work for the Church at large.

Through the Luther League or Young People's Society the Church is enabled to make good, active, loyal and intelligent Lutherans out of her young people. But a good Lutheran is a good Christian. And the League helps the Church in training and keeping the young faithful to Christ and loyal to their Church "Lutheran literature, Lutheran songs, Lutheran service, Lutheran topics, Lutheran everything," will inevitably result in "hearts to love, minds to know and hands to work for the historic Church of the Reformation." And this is what the Luther League gives our young people.

[This may be used as the basis for a paper.]

Special Music: Anthem.

Summary of historical articles in Review by president of the local society.

Our Badge.

For a Junior.

[Have a large one in the speaker's hand so all can see it.]

Every Lutheran and Luther Leaguer should wear this badge. It is the official badge adopted by the Luther League of America. Designed from Luther's Coat of Arms, and is full of meaning.

It is thus described by the great Reformer himself:

"There should be a black cross in the naturally red heart; for from the heart we must believe in the Crucified One in order to be saved; the cross, indeed, causes pain and mortification, yet it does not kill, but rather promotes the vital energy of the heart. Such a heart should stand on a white rose, to show that faith imparts joy, comfort and peace, and it should be white, because that is the color of spirits and of

angels, and the joys not of the world. The rose, finally, should be placed in a sky-blue field, as this joy is already the beginning of the heavenly, and is comprehended in the hope of heaven, and that field should be encircled by a golden ring, because heavenly salvation endures forever and is valuable above all other possessions."

The Luther League Reading Course.

In this day of books and periodicals, the Luther League does not need to tell young Lutherans to read. Who does not read? But he who goes unaided into the gloomy forest of modern literature, will, we fear, go astray and find a harder task to keep the direct path, and meet with worse panthers, leaner wolves and the gateway to a deeper hell, than did Dante. The tendency of the day is to over-much reading. He who goes almost daily to the public library is on the road to mental debauchery. Literary dissipation, like physical intoxication, can only end in degeneracy. The theory that rose bushes will take up from any soil only that which will nourish the rose is generous and beautiful and would be applicable if human beings were always rose bushes. But the mind which has any poison ivy tendency will take up that which will nourish the poison ivy if it is there to be taken up. *What* to read is therefore the important question for young Lutherans.

We therefore wisely accept the advice and follow the directions of the Luther League and gather the most luscious and nourishing fruit to be found in our Lutheran gardens. We believe that a few choice books are more profitable than many of doubtful worth. "It is with books as with men—a very small number play a very great part."

It may be truly said of those books which form our reading courses, present and prospective, "You, O books, are the golden vessels of the temple; fruitful olives, vines of Engedi, fig trees knowing no sterility, burning lamps to be ever held in hand."

Special courses covering particular departments of religious thought would prove profitable. Volumes supplementary to the regular reading courses should also be recommended for the benefit of those who have found in the prescribed books incentive to further research.

Beginning with our "Little Bible," the Catechism of Luther, we have a catalogue of literature before which we proudly prefix the label "Lutheran." It embraces the best in history, doctrine, ethics, biography, and whatever pertains directly or indirectly to religious thinking and Christian living.

"A drop of ink makes millions think." It is more powerful than powder and more deadly than dynamite.

The spiritual sons and daughters of the hero of the Wartburg, who have assumed his name and wear his coat of arms can not do better than faithfully to use that literature which made popes tremble and moved all Europe and which is destined to change the nations of the earth into the kingdoms of our God.

The League in awakening the interest of young Lutherans in literature through the reading courses has her greatest work; her guarantee of life. For thus she is developing the power of our young people, the pride and the hope of the Church, richly to receive and effectively to transmit the light of God.

The beginning may be small, but the aim is lofty and worthy of the efforts of the children of the church of theologians and universities. Eternity only can furnish the line to mark the limit of the influence of the love of learning. The League has awakened and is developing that love, and heaven itself will be richer through the golden fruitage.

[This can be used as the basis for a paper.]

Hymn 140.

Address: [Brief] "The Luther League as an Educational Agency":

Intelligence Needed in the Church; (1) Indoctrination; (2) Instruction in Church History; (3) Keeps Us Informed on Doings in the Church.

The Luther League has become a school of training for useful effort in all lines of church activity. The very structure of the League is educational. It is a deliberative body—an executive body, as well. Working under a constitution, with officers to direct its movements and committees to carry out its enactments, it trains its members along the lines that they shall follow when the affairs of the Church fall into their hands. But this learning dare not stop with the routine of regular League sessions. It should run out into well defined channels. In the catechetical class the foundations are laid for intelligent church life. In the Sunday school the children are taught the facts and philosophy of Bible history, the moral and saving truths of the Book. From the pulpit they are instructed along the same lines, with special emphasis on spiritual applications. But where or under what circumstances shall our young people become familiar with the glorious history of our Church—her battles and her victories? When shall they, for themselves, take up the systematic study of her teachings? Here, then, is a field for League work, a magnificent opening for educational effort. The ignorance of many of our young men and women, in past days, as to the real genius and life of our Church was alarming. Her strength, her distinctive doctrines, the sphere of her activities—so little was known of these things; worse than that, so few seemed to care for them! But the League, by her Reading Course, her Review, her Topics, is beginning to break down this indifference, to bridge over the awful chasm; and patient, persistent effort in the direction of a distinctively League literature will give us marvelous results. The field is boundless. It should not be limited to history and doctrine; it should deal as well with church music, with forms of worship, with church architecture, with everything that has to do with our life in the Church and our usefulness in the development of the Church. The League is not an aimless thing.

Through the reading and general discussion of papers on topics relating to the various phases of League work and by listening to addresses the members of the convention are instructed and encouraged in the work and can return to their home Leagues or societies with many new suggestions and helpful hints for their local work.

[This can be used as the basis for a paper, or an address, as desired.]

Special Music.

Address: "What Can the Leaguer Do for His Church?"

But the local League or society will also be a great aid to the congregation as well as the Church at large. The members in their League work and study learn to know their Church, her history, doctrines, missions, institutions, devotional literature, and methods of work and worship. And to know her is to love her. This love for her will prompt them to intelligent service, regular attendance at and participation in public worship, interest in the salvation of others, and liberal support of charitable and missionary work at home and abroad. The League or Young People's Society furnishes teachers for the Sunday school, members for the choir, willing workers on the various Church committees, and loyal helpers to the pastor in his work. The Church will naturally look to this class of devoted workers for young men of the finest fibre and the manliest mold to enter our colleges and seminaries to prepare themselves for the holy ministry or the teaching profession. The leaders in the League today will be the leaders in the Church tomorrow, in pulpit and pew.

(1) Study Her History; (2) Talk and Work for Harmony in Her Borders; (3) Practical Efforts in Local Church.

[The above is simply a hint for an address. Make all addresses and papers brief.]

Special Music.

Luther League Opportunities.

The Local League has a life of its own, it has a spirit of its own. But as all created life depends upon a creating life, so the life of the League flows from its great creative source, the Church; its spirit is that of the Church. To separate the League from the Church would be to cut the branch from the vine, to pull the foundation from beneath the building. All that the League is, therefore, as well as all that it aims to be, goes out from the Church and centers in upon the Church. To the League the Church is all and in all; hence the motto: "Of the Church, by the Church, for the Church."

There are certain principles, however, which should

govern the League in laying hold of its opportunities. It should not attempt impossibilities. To do that means failure, and failure brings discouragement, and discouragement often ends in death. It is well to tax our strength; that is the way to get greater strength. But to overtax it is to break down the little strength we already have. In that event the last state is worse than the first. The League should not undertake a work which it cannot perform through its own resources. To do so leads into dangerous complications, suggests hazardous means, and leads to unchurchly practices. If it takes up a cause it should act within the limits of its unaided powers. It should do its own work, manage its own affairs, rely upon its own efforts, and be able at all times to fall back successfully upon its own resources. In this way it will be self-respecting as well as win the respect of the congregation of which it forms a working part. And, above all, the League should not start out with the idea that its chief aim and office is to raise money. Just as soon as that notion prevails it becomes mercenary in spirit, mercenary in method, mercenary in all its life. It will measure its usefulness by the number of dollars it can coin—the meanest measure of a life. It will become the Judas of the Church, fit only to carry the bag, and sooner or later it will sell the Master for even less than thirty pieces of silver! Material strength is bound to spend itself.

The League is not made up of mass meetings and badges and rally hymns, as some suppose. It is not a mutual admiration society, a conglomerate of stuff and nonsense, a consecrated safety valve for the escape of youthful effervescence, as some, perhaps, would like to make it. Neither is it a mere negation—a shrewd device for self defense. It is a positive institution. As such, its primary purpose is to ground the young in the faith of the Church, to make them acquainted with her glorious history and thus lead them to glory in her history; to impress them with the Scripturalness of all her practice and thus lead them to stand consistently and intelligently by her practice.

[Basis for address or paper, but be brief.]

Summary of History in Topics.
Offering and Anthem.
Announcements.
Hymn 135.
Collect: "For Grace to Use Our Gifts"; "For the Ministers of the Word"; and "For Peace." [See Luther League Hymnal.]
Lord's Prayer [Chanted].
Benediction.

[To Committees and Officers: The foregoing programme gives outlines for papers and addresses. It is suggestive: not contemplating the strict following of the outline. Make such changes as you desire. The statements, however, are convention utterances, and have authority; and the quotations, etc., given contain principles that are fundamental. These should be observed in the preparation of papers and addresses.] L. M. K.

Melanchthon's Common Place Book

Luther said: "The student of theology has now far greater advantages than students ever had before. First, he has his Bible, which I have translated from Hebrew into German so clearly and distinctly that any one may readily understand it; next, he has Melanchthon's Common Place Book (Loci gommunes), which he should read over and over again until he has it by heart. Master of these volumes, he may be regarded as a theologian whom neither devil nor heretic can overcome; for he has all divinity at his finger ends, and may read intelligently whatever else he pleases. Afterwards he may study Melanchthon's Commentary on the Romans, and mine on Deuteronomy and on the Galatians; and also practise elocution. We possess no work wherein the whole body of theology, wherein religion is more completely summed up, than in Melanchthon's Common Place Book. All the fathers, all the compilers of sentences put together, are not comparable with this book. It is, after the Scriptures, the most perfect of works. Melanchthon is a better logician than myself; he argues better. My superiority lies rather in a rhetorical way."

April

"Come up April, through the valley,
In your robes of beauty drest,
Come and wake your flowery children
From their wintry beds of rest;
Come and overblow them softly
With the sweet breath of the south;
Drop upon them, warm and loving,
Tenderest kisses of your mouth.

—*Phœbe Cary.*

Historical Events of April

3, 1523.—Catherine von Bora, who became Luther's wife, escaped from the convent.

6, 1909.—Peary discovered the North Pole.

18, 1546.—Before the Diet of Worms Luther made his famous declaration: "Here I stand: I cannot do otherwise; God help me! Amen!"

24, 1847.—The Missouri Synod, comprising today, 2,367 ministers, 2, 911 congregations and 555,839 communicant members, was organized.

Daily Bible Readings

Monday, April 14—II Kings 22:1-20.
Tuesday, April 15—Esther 4:1-17.
Wednesday, April 16—Rom. 14:1-23.
Thursday, April 17—Rom. 15:1-33.
Friday, April 18—Heb. 2:1-18.
Saturday, April 19—James 2:1-26.
Sunday, April 20—Joshua 4:1-9.
Monday, April 21—Exod. 14:1-9.
Tuesday, April 22—Deut. 8:1-20.
Wednesday, April 23—Job 1:1-22.
Thursday, April 24—Luke 4:16-30.
Friday, April 25—John 4:1-26.
Saturday, April 26—Acts 8:1-8.
Sunday, April 27—II Cor. 8:1-9.
Monday, April 28—Isa. 28:14-22.
Tuesday, April 29—Rom. 10:1-13.
Wednesday, April 30—Luke 12:8-12.
Ascension Day, May 1—Acts 1:1-11.
Friday, May 2—Matt. 10:32-42.
Saturday, May 3—Mark 16:14-20.
Sunday, May 4—Acts 2:41-42; Eph. 2:19-22.
Monday, May 5—I Cor. 2:1-14.
Tuesday, May 6—Ephesians 2:1-10.
Wednesday, May 7—Psalm 51:1-17.
Thursday, May 8—II Tim. 1:1-12.
Friday, May 9—Ephesians 4:17-32.
Saturday, May 10—Phil. 1:1-11.
Sunday, May 11—Ezekiel 37:1-14.

"Here Am I. Send Me"

BY MINNIE A. G. EDINGTON.

CHAPTER IV.

Four years seem a long, long time when we look forward to their end; but when hands and brain and heart are busy, the days and months pass by all too rapidly. In good time John Rollins graduated from the seminary, and a week later was solemnly ordained a minister of the Gospel. He was not entirely without experience as a preacher. He had frequently filled the pulpit of some minister who was ill or compelled to be absent from his post of duty for a Sunday or two. And, during the last vacation, he had preached for a congregation that happened to be without a pastor for the time being.

He had a winning personality. Tall, handsome, well proportioned, with a good memory for both names and faces; an earnest, eloquent speaker, and filled with love to God and man, while he was tireless in his efforts to further his Master's cause, a bright future awaited him. Both fame and wealth might have been his, had he so chosen.

Even before his graduation he had received a number of calls, but we need speak of only two of these. The one was from a large, wealthy and influential congregation, with a magnificent edifice, in the heart of a large and growing city. The salary would have seemed a small fortune to many, and the homes of the best people in the city would be open to him. To be the pastor of St. John's was, indeed, an honor, from a worldly standpoint, and there were many eager for the appointment.

The other call was as a missionary in the factory district of his native city. The work would be arduous, the salary small. Of course, as the son of the wealthy John Rollins, his social position would be what it had always been, should he have time or inclination for interests or pleasure outside his work.

Great was the disappointment of his parents when, without any apparent hesitation, John Rollins accepted the latter call. His mother especially bewailed his fanaticism, as she chose to call it, and refused to be consoled for the disappointment of her hopes. She had been so confident that he would accept the magnificent salary, with its comparatively light duties and responsibilities, that she had openly spoken of him as "My son, the pastor of the finest church in L——."

His Uncle Horace laughed when he was informed of John's decision, and said, "John, I might just as well close up my office. You will reform all the bad people and my practice will be quite ruined."

John Rollins laughed, too, but he answered quite seriously: "Uncle Horace, 'Rome was not built in a day'; and the millennium will not be brought about in *my* day. I hope to do *some* good in my obscure little corner of the world, and to win *some* precious souls for the Master; but I grieve to say, I dare not hope there will be no criminals to punish, no crime to restrain. However, I have not forgotten a promise you made me some four years ago, and I shall call upon you for financial aid whenever I am in need of funds."

"Very well, my boy. I stand ready to redeem my promise any time. Only remember, the more I give you in my lifetime, the less I can leave you at my death."

Uncle Robert, when he heard of John's choice, said, with a pleased look in his kind eyes: "It is just what I expected of him. He has entered the ministry, not for his own honor or pecuniary gain, but to serve his Master, and to win souls to eternal salvation. The people of that city church do not need one like him as the poor, ignorant and sinful souls in the factory district do. He will accomplish a great work among them, and this promise shall be for him, 'They that turn many to righteousness shall shine as the stars forever.'"

The second blow to Mrs. Rollins' pride and ambition came when John announced his engagement and speedy marriage to Edith More. She had still hoped that he would outlive his first fancy and wed one of the many wealthy and fashionable young ladies who would have been only too willing to share his life, but, we fear, *not* his labors. She forgot, or chose to ignore the want of fitness in these ladies of her preference. They would have held their silken robes aside from contact with the shabby garments or worse of the people he would be called to minister unto, and as far as sharing his hopes and aspirations went, that would have been utterly impossible.

But John had been faithful to his early choice, and to him she was the ideal of perfect Christian womanhood. He was as sure of her approval of his choice as he was of her wise and loving help and encouragement in his labors.

Within two months after his ordination John Rollins had been installed as pastor of the little brick church in the factory district; and, as time passed on, the wisdom of the choice made by the missionary board was fully proven. The mission grew and prospered, at first slowly, afterward more rapidly. In the course of a few years several young men, all of whom were "brands plucked from the burning" by the earnest young missionary, heard the call, "Whom shall I send?" and replied gladly, eagerly, as John Rollins had done, "Here am I. Send me." They became faithful servants of Christ, and in their turn brought many to righteousness and secured new recruits for the Master's service. And so the influence of John Rollins increased in ever widening circles, and shall go on so increasing through all time.

THE END.

A NUMBER of local Leagues and societies may be distinguished from each other by each adopting one or more of the colors found on the badge. This is a very serviceable device, for ribbons, etc., during joint convention, rallies or meetings.

St. Peter's Church

(*Continued from page* 8.)

new pastor was formally installed and preached the first English sermon on November 2, 1890. The introduction of the English language in the afternoon Sunday school and the evening services has so far proved more successful without interfering in any way with the German work.

In the year 1896 Rev. C. E. Moldehnke resigned and his brother, Rev. A. B. Moldehnke, Ph. D., became assistant to his father.

The pastor, Dr. E. F. Moldehnke, died June 25, 1904, and his son succeeded him and has continued the pastorate ever since, carrying on the splendid work of his father.

In 1903 the congregation were forced to sell their church property on account of the changes involved in the building of the Grand Central Station. It was then that the property at Fifty-fourth street and Lexington avenue was purchased and the beautiful church which the congregation now occupies was erected. The new church was first occupied in May, 1905.

Church's Fiftieth Anniversary

The fiftieth anniversary of the congregation, which was celebrated on October 20th last, was an occasion of unusual moment and was celebrated with appropriate services in which many prominent Lutherans participated.

For that occasion the entire building was redecorated by Messrs. J. & R. Lamb, of this city.

The whole scheme of decoration is rich, but delicate in tone, leading up to a large mural painting directly above the reredos, one of the largest in this city. This completes the embellishment of the church.

There has been placed a complete series of memorial windows—"The Nativity" in the right transept, "The Resurrection" in the left transept, and the "Ascension" in the large west window directly over the gallery. The side windows contain the subjects of "Christ and the Rich Young Man," "The Baptism," "Christ in the House of Mary and Martha," "The Good Shepherd," "The Parable of the Husbandman and the Workers in the Vineyard" and "Christ and the Woman at the Well."

The most important feature, however, in the decoration is the large mural painting of "The Sermon on the Mount." This is the personal work of Mr. Frederick Stymetz Lamb, and was designed so as to balance in general effect the large transept windows. The center figure is the seated Christ and on either side the Apostles and the multitudes listening to His teachings.

The scheme is rich in color and the entire decoration is framed by an elaborate border with decorative treatment of the vine.

This design is particularly happy in that it takes the main lines of the reredos and extends them into the general decoration of the church.

One interesting feature in the scheme is the large marble and bronze tablet containing a bas-relief portrait of the late Rev. E. F. Moldehnke, D. D., former pastor of the church.

Luther League Topics

Exaudi. May 4, 1913.

Whence Came the Apostles' Creed?

Acts 2:41-42; Eph. 2:19-22.

Topic reviewed by Rev. Paul W. Koller.

The statement of this topic is historical, and in the topic folder we have a concise history of the origin and development of the Apostles' Creed. This knowledge should add to our store of information and increase our efficiency as Christian workers and leaders. There is, however, another side to this topic as it has been given to us; one that takes us beneath the surface and behind the scenes of history: "Whence came the Apostles' Creed? Whence did it really come?"

1. *From the lips of the Apostles.*

It gives us what the Apostles really confessed openly before men. It has been claimed that the creed had its beginning in Rome in the second century. But more careful investigation assures us that it is what the Apostles confessed.

True, they did not use exactly the same words, but they expressed the same great truths, and gradually it took the form in which we have it today. In the early Church it was made the baptismal confession of catechumens and converts to Christianity. For many years, because of persecution, it was never written, but given orally. So we speak the truth in a double sense when he say we have it from the lips of the first followers of Christ. It is a wonderful thing to contemplate the gradually increasing host of those who with their lips have confessed their faith in their personal God and Saviour in the words of the Apostles' Creed.

2. *From their hearts.*

While it is true that as a confession we have the creed from the lips of these early followers of Christ, that is not all. To stop with such a statement would be to give only a half truth. It came as a confession from their lips because it was the faith of their hearts. They really believed what they confessed. Heresy tried the early Church and error strove for a place in its creed. But the true heart would not have them in it. They confessed only what was in their hearts. We need to be reminded of this truth today. The creed is repeated so often and so easily that we are in danger of missing the heart truths of Christian doctrine there expressed. The early Christian really believed that God was the "Almighty maker of heaven and earth." They knew in their hearts that Jesus Christ was the "Only begotten Son of God;" "that He was crucified and rose again the third day." They believed in "the Holy Ghost, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

It brings us the great lesson of the necessity of getting these truths which we confess deep down in our hearts, for they will not find expression in our lives unless we do.

3. *From the Bible*

A famous teacher once wrote a book belittling the Apostles' Creed and saying that it was not to be relied upon because it was not scriptural. This statement brought a storm of protest and aroused men to investigation. The result was that men found the trouble to be that this teacher, and others like him, objected to that which stated so clearly that Jesus is the Son of God. The creed is scriptural, but they wanted to interpret scripture in their own way, and not as does our great confession. Back of the lips and even the hearts of these early Christians we find the true source of the Apostles' Creed. It is from God and His blessed word. You need only to take your Bible and your catechism and trace, as Luther guides you, each one of the great truths to its true and living source to find that it is from God. This after all is the important thing for us.

QUESTIONS.

1. What are the three articles of the creed?
2. When did the creed take its present form?
3. What has kept it free from error?
4. What term in it do Lutherans use that is different from others and why is it used?

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Whitsunday. May 11, 1913.

The Work of the Holy Spirit Today.

Ezekiel 37:1-14.

Topic reviewed by Rev. Paul W. Koller.

I write this review of our topic for this Whitsunday with the earnest prayer that every Luther Leaguer may come to a truer and deeper appreciation of the work of the Holy Spirit. This is one of the great needs of the Church today. We do not lack in members, influence or money, and they are all needed in

The Luther League Topics, complete lessons (of which the above are outlines and reviews) in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

the making of a great Church. But above them all for power in service we need the Holy Spirit.

1. *The Indwelling Spirit.*

When Our Lord left His disciples to return to the right hand of God the Father, He said to them, "I will pray the Father, and He shall give you another comforter, that He may abide with you forever; even the Spirit of Truth." This was the promise that after the departure from earth of their Lord He would send the Holy Spirit, who would dwell in the Church and among men forever. We all need a firmer grasp of this truth so often forgotten, or ignored, or unrealized. The Holy Spirit is at this very hour dwelling with the Church and is in all her true members.

Few of us are sufficiently aware of the debt we owe to the Holy Spirit, who is not a mere influence or power but a person. We can feel that the Father loves us, for He has given His only Son. We know of the great sacrifice of the Son for the sins of the world. But where is the love and sacrifice of the Spirit? Do you not think it was a sacrifice for a being of perfect holiness and immaculate purity to come and dwell in such an abode as a sinner's heart; amidst the scenes of daily life, there in the closest of all possible contact to bear with all the Holy Spirit bears; there constantly planting seeds which we root up, shedding light which we darken, whispering voices which we drown, and to go on doing and enduring this forever? Truly we owe much to the Holy Spirit for His love and work for us.

2. *The Source of Power.*

The one great need of the Church of Christ today is spiritual power, and this the Holy Spirit can supply. It is, in many ways, *hard work* of the Holy Spirit today. For over nineteen centuries the Church has been God's witness on earth. Great things have been accomplished, yet in a very true sense she creeps where she ought to run. In the last fifty years the Church in all branches has shown a vigor that has surprised even her most hopeful sons. Our own church has increased mightily in numbers and power. The Church as a whole has raised vast sums for the work of God; she has bestowed the greatest care on the externals of public worship, and sent forth countless missionaries to evangelize the heathen in our great cities and in foreign lands. And yet she has only made a beginning of the great work to be done. What shall be her power for the great service before her? From all sides, from weary workers in the mission fields, in the slums of great cities; from brave men and women fighting against that trinity of evils—unbelief, intemperance and impurity—there comes a great cry for greater spiritual power. Whence shall it come? It is the Holy Spirit who has brought home to us our need, and it is that same spirit who can and will supply the Church with power. He did this for the early Church. "Ye shall receive power," said the Lord to His disciples, "when the Holy Ghost is come upon you." The Holy Ghost is still the source of strength for growth and service in the Church. But we must meet the conditions under which alone the Holy Spirit can manifest His power among us. Just what those conditions are let every leaguer who studies this lesson search out for himself. But two, that are absolutely necessary, are—submission and love.

SUGGESTED QUESTIONS.

1. How do you know that the Holy Spirit is a person?
2. For what purpose did He come among men?
3. What do you think is His most important work today?
4. What must we do in order to have His power manifest among us?

Trinity Sunday. May 18, 1913.

The True or Triune God

Mark 12:29-30; Matt. 28:19-20.

Topic reviewed by Rev. Paul W. Koller.

This doctrine that God is one in essence and yet three persons is one of the fundamental doctrines of the Christian Church. It is not an easy doctrine to teach or understand. In fact, there are mysteries about it which we cannot explain, and which we must be satisfied to believe without expecting to fully understand until we see God face to face. There are other things about this doctrine, however, which we can grasp, and which will give us some idea, at least, of its great practical importance.

1. *In All Religions.*

It is really astonishing how traces and expressions of this doctrine may be found among almost all the nations of the earth, both uncivilized and highly cultured. The Hindoo has a triad in Brahma, Vishnu and Sira. So the ancient Egyptians would group the figures on the temple doors in threes. They also used the triangle as a symbol. On the other hand, the American Indian in his cruder worship

had three great spirits to whom he gave allegiance. Examples could be multiplied, showing that in their religions almost all nations had some traces of a trinity. How they came to such a belief has had many explanations. Some say it was chance. Others say it is simply polytheism. But they are not adequate explanations. Men who know say that the universality of this belief or tradition can only be explained by the supposition that this was the original faith of mankind; that God revealed Himself as the Triune God in the very beginning, and that different nations as they sprung up carried with them this conception of God.

2. *In the Bible.*

Here we find a clear and certain declaration of this doctrine or fact of the Trinity. At first it is assumed, as if mankind understood that God is one God, but three persons. Then as mankind seems to get farther and farther away from Him the doctrine is stated more clearly, until in the New Testament we have the three persons of the Godhead revealed in clearest light. There God the Father speaks to and of His beloved Son, and the Son speaks of the third person—the Holy Spirit. It would be well for all of us to study carefully the passages of scripture given in our topic folder that reveal the Trinity, for this is not only a much assailed doctrine, but one that is vital to our Christian faith.

3. *Its Value.*

Let no one say that this doctrine is unimportant and that it does not matter whether we believe it or not. All God's truths are profitable, and this one especially so. It is in the highest sense both a practical and fundamental article of our Christian faith. Deny or reject it and you tear out the cornerstone of our Christian creed. For if this doctrine is not true then Christ is not God, and if He is not Got then there is no atonement, and our faith in Him as our Saviour is vain. If there is no Trinity then there can be no such thing as the inspiration of Scripture, as regeneration, as sanctification, for all these are the work of the Holy Spirit as a divine being. If there is no Trinity then our entire Christian worship is a mass of error and our faith false. This doctrine of the Trinity lies at the very heart and center of all Christian faith. It is very precious and we must ever hold it fast.

QUESTIONS.

1. What is the first passage in the Bible that clearly speaks of the Trinity?

2. What event in the New Testament reveals the three persons of the Trinity at one time?

3. How do we know that the three persons of the Godhead are one God?

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First Week After Trinity. May 25, 1913.

The Work of Muhlenberg

Some Select Readings on the Topic from Dr. W. K. Frick's Popular Biography of "Muhlenberg, the Patriarch of the Lutheran Church in America." Note.—Use these readings as illustrative of the paragraphs of the Topic.

"The Lutheran Church in this country is his enduring monument" (Kretschmann).

The Boy.—From seven to twelve his father sent him to the German and Latin school of the town. He was admitted to the Holy Communion by the rite of confirmation at the early age of twelve. During the catechetical period and at his father's death he was deeply impressed by divine truth.

The Student.—"The student became a teacher of a class of eighteen children from the mountains. He taught them four times a day in the catechism, writing, arithmetic and playing on the clavichord. Thereby he took another step forward in his providential preparation for his lifework."

The Man.—"The finger of God plainly pointed across the Atlantic. In all Germany there was not a fitter man than he for the work. He was in the prime of life; not a novice, yet not too old to be transplanted to another soil; a well-balanced man, robust in body and acute of mind; a happy combination of the self-made man and the university bred scholar; gifted in the learning of languages; a practical man with universal adaptability to all grades and situations in society; withal a Christian of the best type, fervent in spirit and ready to serve the Lord at any cost, in any post.

The united churches which called Muhlenberg were the German churches at Philadelphia, New Providence or "The Trappe" (Collegeville), nine miles north of Norristown, Pa., and New Hanover, or "The Swamp," nine miles further on.

"Ecclesia Plantanda."—Muhlenberg, while second to none in caring for individual souls, was able by his breadth of vision and providential training to rise to a more comprehensive thought, and say: "The *Church* must be planted."

Insight Into His Labors and Faith.—When Brunnholz, Kurtz and Schaum arrived he wrote, "I know not whether to laugh or cry at the arrival of three assistants. O, how hard it is to struggle against doubt, against despondency and against other evils. Now I have seen what the Lord can do, and does do, more than we can understand. It is not my work; it is the Lord's working, therefore rejoice, O, ye heavens, and be glad, O, earth."

Muhlenberg, the American.—By his marriage to Anna Mary, daughter of the celebrated Indian agent, Conrad Weiser, Jr., he was now anchored to his work and to the land of his spouse. Though foreign born, he was an American of the Americans, and became the head of a family illustrious in the Church and State, and conspicuous for their intense loyalty to their native land.

The Preacher.—"His usual custom was to preach a sermon of from thirty to thirty-five minutes in length on the gospel for the day. He frequently preached on other texts, and preached as much on the Third Article of the Creed as on the other two combined. Muhlenberg was an abstract preacher whom men crowded to hear. Less eloquent than Helmuth, less learned than Kunze, he excelled both as an edifying, popular preacher. He used many illustrations, drawn from daily life, and many religious anecdotes. After the sermon, Muhlenberg, following the custom of the Halle men, would recapitulate the sermon in the form of questions addressed to his hearers and answers obtained from them, so that both old and young might the better comprehend the matter and reflect upon it."

"In Duties and Sufferings, Too."—"What distresses me most is this, that I get so little time, strength and opportunity for the personal care of souls. In the winter one is often glad to be able to attend the routine public duties. The roads and streams, mud, snow, and storm, are often so bad that one would not drive a dog out into them; yet the preacher must make his rounds. Saturdays and Sundays I am constantly at work or on the road. During the week I rarely get three days in succession at home. On weekdays there is a baptism today, tomorrow a sick man to visit, next day a funeral, etc., and each act consumes nearly a full day."

After Whitsunday, 1747, he undertook an extended tour of inspection as far southwest as Frederick, Md., a distance of 160 miles. To the distracted churches, it was life from the dead; to Muhlenberg, an assurance that the Lord was on his side, and a stimulus to the larger plans of 1748. It made him personally and accurately acquainted with the state of affairs on the frontier of civilization beyond the Susquehanna and carried the weight of his authority into a neglected corner. It brought the western frontier churches into vital relations with the older eastern parishes and with the Mother Church of Europe.

Organized Synod.—On August 24, 1748, the day after St. Michael's dedication, occurred the most important event in the history of the American Lutheran Church of the eighteenth century—the organization of the Ministerium of Pennsylvania. In his opening address, Muhlenberg called attention to the "failure in 1744, the importance of a closer union between the congregations—a twisted cord of many strands will not easily break; the duty of providing for the rising generation; the connection between our Church and the fathers in Europe."

In town the work of pacification was completed when Muhlenberg prepared, and the Philadelphia Church adopted, a new constitution. Dr. Mann says that, if in his whole life he had done nothing else of a remarkable character, the framing of that constitution would suffice to cover his head with lasting honor. It brought stability to the Philadelphia work, and served as a model for many other congregational constitutions.

Muhlenberg understood the value of strategic centers. Though giving Philadelphia, the busy metropolis of America, his chief care (he crowned his pastorate by the erection of Zion Church, the largest Protestant church in the Colonies) he devoted two summers, 1751-1752, to securing the Church in "that ancient and renowned city," New York, preaching in Dutch, German and English each Sunday. When sixty-three, aged and infirm, he made a voyage to the south to settle difficulties in the old Salzburger settlement, incidentally saving the congregation at Charleston, S. C., from destruction.

Muhlenberg's Orthodoxy.—"I defy Satan and all the lying spirits who serve him to prove against me anything in conflict with the doctrines of the apostles and prophets, and of our symbolical books. I have often and again said and written that I have found in our symbolical books neither error, fault, nor anything wrong."

Retirement and Death, 1776-1787.—"The years 1777 and 1778," says Helmuth, "were two sad

years for Muhlenberg. The theater of the war was transferred to Pennsylvania, and his house, at the Trappe, was continually filled with fugitives, friends and strangers, the poor, the hungry, the sick." His pen was continually busy, those marvelous diaries were continued up to within ten days of his death. He wrote the preface of the new hymn book and selected most of the hymns. From his study window he kept a watch on the great outside world. He enjoyed the companionship of his children and grandchildren. Clerical visitors made frequent pilgrimages to pay their respects to the patriarch. The closing scene came in 1787. His wife and most of his children were with him Saturday, October 6. Between 12 and 1 o'clock Sunday morning he recited the last verse of Paul Gerhard's "Befiehl du deine Wege," and then gently fell asleep to wake "where ever more the angels sing."

Memorial Inscription.—His remains were interred in the churchyard of Augustus Church, which he had erected in the first year of his missionary activity. A white marble slab marks the spot. It bears this simple inscription:

SACRED
Be this monument to the
Memory of the Blessed and Venerable
HENRY MELCHIOR MUHLENBERG,
Doctor of Sacred Theology and
Senior of the American Lutheran Ministerium.
Born September 6, 1711;
Died October 7, 1787.
Who and What He Was, Future Ages Will
Know Without a Stone.

QUESTIONS ON THE MUHLENBERG TOPIC.

1. How is the hand of Providence seen in the selection and guidance of our American patriarch?

2. What was the condition of the Church in Pennsylvania on his arrival?

3. When did he arrive in Philadelphia?

4. What extent of country was covered by his parish and his labors? What difficulties did this pioneer meet with and what hardships did he endure?

5. What sort of organizer did he prove to be?

6. What journeys did he undertake in order to save and revive churches?

7. How should he be esteemed as a builder of houses of worship?

8. How was the evening of his life spent?

9. Where is he buried? What does his tombstone contain?

May 4, 1913.

Whence Came the Apostles' Creed

Acts 2:41-42; Eph. 2:19-22.

HINTS FOR LEADERS.

Opening and closing services from the Luther League Hymnal.

Hymn 49. Psalm 122. Gloria Patri. Prayer by the pastor. Hymn 20.

Scripture Lesson to be read by the leader. Acts 2:41-42.

Special music (previously arranged for).

Leader introduces the subject by a five-minute review of lesson of April 6th. Why have a creed?

Summarize discussion in the Topics.

Summarize discussion in the REVIEW.

Special music (previously arranged for).

A five-minute talk by the pastor on "The Apostles' Creed: Its Purpose and Place in the Catechism."

Hymn 204. Lord's Prayer. Benediction.

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May 11, 1913

The Work of the Holy Spirit Today

Ezek., 37:1-14.

HINTS FOR LEADERS.

Opening and closing services from the Luther League Hymnal.

Hymn 18. Psalm 91. Gloria Patri. Prayer by the pastor. Hymn 128.

Scripture Lesson: Ezek. 12:1-14 (to be read responsively).

Special music (previously arranged for).

The leader shall open the topic with a ten-minute paper on "The Teachings of Our Church Concerning the Office and Work of the Holy Spirit."

Summarize discussion in the Topics.

Summarize discussion in the REVIEW.

A five-minute talk by the pastor on "A Diligent Use of the Means of Grace a Necessity for Each Individual Christian."

Closing service. Hymn 131. Lord's Prayer. Benediction.

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May 18, 1913.

The Triune God

(Apostles' Creed.)

Mark 12:29-30; Matt. 28:19.

HINTS FOR LEADERS.

Hymns 52, 57. Psalm 19. Gloria Patri.

Scripture Lesson: Mark 12:29-30; Matt. 28:19 (read by the leader).

Special music (previously arranged for).

Prayer by the pastor. Hymn 51.

Have the pastor read Article 1 of the Augsburg Confession.

All standing repeat the Creed. Hymn 20.

Have the pastor explain this Topic. Hymn 59.

Appoint some one to summarize discussion in Topics.

Appoint some one to summaribe discussion in the REVIEW.

Instrumental music (arranged for).

Announcements. Lord's Prayer. Doxology. Benediction.

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May 25, 1913.

The Work of Muhlenberg

Rom. 9:17-26.

HINTS FOR LEADERS.

Have three persons, posted beforehand, give short talks on the following lessons to be learned from Muhlenberg: (1) Perseverance. (2) Using every opportunity for service as it comes. (3) His motto—"Ecclesia Plantanda"—"The Church must be planted." All hymns from the Luther League Hymnal.

Hymn 59. Hymn 197.

Psalm 91 (read responsively). Gloria Patri.

Scripture: Rom. 9:17-26 (read responsively). Prayer.

Hymn 100. Topic explained by the leader.

Hymn 156. Three short talks as suggested above.

Let the leader request a few sentence prayers, either to be given voluntarily or having been requested beforehand, if the members are timid.

Open meeting for voluntary remarks, if there is time.

Announcements. Hymn 140. Benediction.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People

Edited by E. P. EILERT

WITH

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Editorial

Much of the success of the church and the work of its Young People's Society lies in unity of action. Hence the Luther League always has sought to strengther first the local societies, then associate them in district organizations, and afterward form them into State Leagues. Work for local Leagues, district Leagues, and State Leagues, done thoroughly, will give us a great, well ordered and established national organization. Loyal leaders will desire that the general organization shall be effective. The national organization will be benefited as the local, district and State organizations are more thoroughly established, become more prosperous and are aggressive in their legitimate spheres and in their proper fields of work. The encouragement that comes to the national organization is that the main workers in nearly all our local, district and State organizations display zeal and liberality in the support of the enterprises of the Church at home. This is gratifying. We believe it is an educating process in the right direction that eventually can only bring large credit and increased usefulness to the Luther League of America.

Every member of a congregation is morally bound to do something toward furthering the interests of his own particular church, just as a man is bound to care for his own home and family. No congregation can prosper when its members take no pleasure in her services. This is positive advertising against the church to which one belongs. The first and best thing you can do in this direction is always to be in your place yourself in your own church; next, see that those who are habitually absent are through your influence regularly present at the services of public worship in your church; then, last, make it your particular business always to speak well of your pastor, and constantly evince pride and concern in the work and service of the congregation. We recently met a professor of a great State university of another denomination than our own, who gives a pleasant invitation to his neighbors and friends to come to "our church." This illustrates our meaning. He has a large bible class of young men and his example and influence upon the careless stay-aways is felt. It is worth while to be concerned about all that is being done in the church. Not only to say, "I go," but to bid others "come." And your example is always "catching," and belongs to the good things even the smallest and humblest can do. It is this sort of Christianity that counts. Religion which springs from formalism and inaction is liable to be a counterfeit. It is forced. Christianity that springs from love and devotion to Christ expresses itself in life and action. You can easily note such loyal subjects of Christ's kingdom, and the world knows them by their fruits. This much our Leaguers can easily do for their Master and His Church.

Twenty-five Years

TWENTY-FIVE years have passed since the Luther League was born. A continuous and useful life of that length proves two things about the League: first, the need of the Lutheran Church for such an organization, and, second, the correctness of the general plan upon which the League was formed. No Church auxiliary can live so many years and grow to such size as the League has lived and grown unless there be a real reason for its existence, and unless it be formed on substantially right lines.

But now have come suggestions for changes, more or less radical, in the form of the League. In considering these suggestions the questions we must ask and answer are: Do the proposed changes make for the better? Are they in the line of real progress? Will they bring additional strength to the League without incurring a corresponding loss? Let us consider the chief of the suggested changes in the light of these questions.

The suggestion referred to is that the form of the Luther League of America be so modified as to admit to membership State and district organizations formed on synodical lines. The chief reason urged in favor of the proposed change is that it would open the door of membership to large numbers of local Leagues not now connected with the Luther League of America, but grouped in district and State organizations formed along synodical lines. It is also urged that the synodical formation is better, as it affords greater efficiency for practical purposes.

The answer to the first reason offered is that the door of membership in the Luther League of America is already open to "any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all district and State organizations whose admission shall have been in conformity with Article II of this constitution and recommended by the committee on credentials" (constitution of the Luther League of America, Article IV). This test excludes no society that is Lutheran, and no group of societies which is truly and comprehensively "State" or "district." It is a fact, of course, that some Lutheran young people's societies have excluded themselves from membership in the Luther League of America by the manner in which they have grouped themselves. But in any effort to remove that restriction, due care should be taken to avoid confusing the issues. There is danger of "straining at a gnat and swallowing a camel."

For instance, let us consider carefully this series of questions: If something is to be gained by affiliation in any way with the Luther League of America, which includes Leagues of churches in several synodical bodies, is it not possible to gain the same kind of advantage in smaller measure by affiliating with a State League composed in the same manner, of Leagues of various synodical connections? Why refuse to associate in district and State Leagues with local societies connected with churches of other synods, and then press for membership in an international League composed of societies of all synodical connections? If there be objection on any society's part to membership in a district or State League composed of local Leagues of various synodical complexions, does not the same objection apply to the proposal to affiliate in a Luther League of America composed of synodical Leagues, in whole or in part?

Let us look these questions squarely in the face and be candid with ourselves in framing our answers. And when we get these questions and their logical answers clearly framed in our open minds, what will be the conclusion? This: The same kind or form of advantage or gain sought in association in the Luther League of America is just as surely to be secured by association with local societies of all synods in district and State Leagues. Therefore the place to begin such affiliation is back in the district and State Leagues. Men who would chafe in such district and State League affiliations would not be happy in the Luther League of America as it is now composed, and would have much less chance of being satisfied if the Luther League of America were made up, as they propose it should be, of synodical State and district Leagues.

And this brings up to the thought, which we ought to consider for a moment, of the danger involved in the proposed plan. It is perfectly logical to expect that if one synodical group of local societies or Leagues should be admitted to membership in the Luther League of America, in time all the Leagues now connected with the national organization would be grouped in the same manner. In other words, in time the Luther League of America

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would be composed entirely of synodical State and district Leagues. That would mean that where there is now one State League there would be two, or even three, State organizations, covering the same geographical territory, district League overlapping district League, etc. Confusion confounded, surely, and machinery multiplied, certainly. Chances to get into all kinds of snarls and generate all degrees of heat. Why risk it?

Then, too, if synodical lines are taken account of in the League at all, who will undertake to guarantee that the questions which have caused these lines to be drawn will not be brought into the field of discussion in conventions? And then what? Several "Luther Leagues of America," or their equivalent, of course, just as there are several synods.

Let us rather continue as we are, one Luther League of America, united upon certain fundamental truths which are accepted and taught by all real Lutherans, and helping each other to understand more clearly and teach more effectively these great, attractive, renovating, soul renewing truths.

This educational process is, after all, the real purpose of the League, and upon it the emphasis should be laid whenever such questions as that expressed in our present caption are discussed. "Practical" purposes the League has, of course, such as the aid of the local church in the collection of funds, and the like. But some churches load down their young people with such things, just as some unthrifty fathers overburden their children with the task of helping support the family and never give them a chance to grow, physically, mentally, or spiritually. If the adult Church members would do their full duty in the "practical" affairs of the Church, the question now under consideration would have no side of that character, our children in the Sunday school and youth in the Luther League could be allowed to grow to their full stature in religion and spirit life, and in the next generation of Church membership the "practical problems" of God's kingdom on earth would be solved without such supreme sacrifices as some devoted souls are making today.

For this, then, the Luther League exists: To inspire the youth of our Church with high religious and moral purpose, and to help them to carry this purpose into effect. In great measure the League has achieved success. This success has been due to concentration of united forces upon the important, the fundamental things. No secondary questions have been allowed to divert the mind of any one from the direct path or the main purpose. In this, the day of the League's entrance upon its maturity, as it approaches the realization of its promise of power for good and for consummate usefulness, let us be careful to make no fatal or even serious mistakes in our plans for the future.

—•—

In the death of J. Pierpont Morgan America has lost a leading citizen. Mr. Morgan was deeply interested in philanthropic and Church work. The service of this great American in the work of enriching his country with masterpieces of art would alone make his name historic. His purchase of the greatest collection of Coptic manuscripts of the gospels ever discovered, which are now being translated and annotated by famous scholars under his instructions, furnishes an incalculably precious contribution to Christian history.

This gift to Biblical research was by far the most costly and important investment of his vast efforts in the field of art or letters. Such liberality as he manifested will leave a place by his demise not easy to fill.

Our Churches and Institutions

In Some of Our Large Cities

New York.

—The Church of the Epiphany, Brooklyn, Rev. W. H. Stutts, pastor, is making an effort to reduce its indebtedness by $3,000.

—St. Mark's Church, Jamaica, Rev. Max Hering, pastor, is soon to consecrate its new building.

—The German Lutheran Emigrant House has issued its thirty-ninth annual report. It contains an interesting statement of the work by the new missionary in charge, Rev. Fritz O. Evers; also a report of the visiting committee and the report of the treasurer. The missionary acknowledges receipts amounting to $13,965.27 during the year ending October, 1912.

Philadelphia.

—The men of the Lutheran churches of Germantown, Mount Airy and Chestnut Hill held a conference and rally in Trinity Church, Germantown, February 25. William H. Emhardt, president of the Men's Club of Trinity Church, presided. The principal address of the evening was delivered by the Rev. Prof. J. Fry, D. D., LL. D. The other speakers were Rev. Stephen Paulson, Rev. F. A. Bowers, Rev. G. C. Rees and Rev. Luther DeYoe, pastors of the congregations participating. William C. Stoever, Esq., Harry Hodges and Prof. Samuel Berger, principal of the Germantown High School for Boys, delivered addresses from the layman's point of view. A committee composed of Revs. Paulson, DeYoe and Bowers was appointed to plan for further conferences. The primary object of the gathering was to quicken the interest of the men and cultivate fellowship.

Missouri.

—The immigrant missionary of the Missouri Synod, stationed at this port, reports that 3,270 Lutherans were among the 61,000 immigrants during last year. He visited 232 vessels and held services on 29.

Washington.

—Memorial Lutheran Church, Rev. Henry Anstadt, pastor, celebrated its fortieth anniversary, March 9 to 11. The event was a success in every way. The Church Council has laid plans to collect $500 every three months toward the reduction of the debt. The plan was inaugurated during the celebration and the first effort resulted in offerings of about $1,300.

Baltimore.

—An interesting advertising campaign is being carried on by the churches of this city. It consists of a half page display advertisement in the Baltimore News each Saturday afternoon, in which space are set forth logical reasons why the Church should have the moral support at least of all men and women. While it is claimed that it is yet too early to judge of the practical value of this effort in increasing Church membership or attendance, the advertising has aroused much interest and created discussion on the part of the people outside the Church. This increased interest, in itself, seems to be a distinct gain, and appears to promise other desirable results.

Chicago.

—Churches and philanthropic societies in this city interested in Norwegian young people immigrating to this country are developing a plan to prevent these people from being victimized by "white slavers," labor "runners," agents for fake land schemes and other dishonest people. An organization has been formed under whose direction the following plan is proposed:

Hotel, near Humboldt Park, to give temporary shelter to immigrants until they locate friends or find employment.

"Runners" to meet incomers at Chicago depots and guide them to the hotel, where friends may meet them.

Agents, who will come from New York to Chicago on immigrant trains and safeguard Norwegians from wiles of unscrupulous persons.

Registry office, to which friends or relatives may send money or instructions regarding immigrants' destinations, with the assurance they will reach the ones intended.

Rev. L. Harrisville is president of the organization and Rev. Hans J. Holman is treasurer.

The proposed hotel will cost $40,000. The campaign for the necessary funds for this building is well under way, and about one-fourth of the required sum has been subscribed.

—The Church of Our Saviour has finished payment for its plot of ground and plans for the church building are being prepared.

—Ground has been purchased for the new Norwegian Lutheran Hospice in this city.

—The Swedish Augustana Synod will hold its next convention in Immanuel Church, this city, June 11, 1913.

Pittsburgh.

—Mt. Zion Church, Rev. T. B. Yeakley, pastor, is preparing to celebrate its twenty-fifth anniversary, April 27 to May 6.

—Rev. Alfred Appell has resigned the pastorate of Gustavus Adolphus Church, this city, to accept a call to Messiah Church, Burlington, Ia.

Minneapolis.

—The Inner Mission Society of Minneapolis has entertained 806 persons in its home, given free meals to 692 persons and helped 400 girls to positions. The income last year was $10,000.

—Grace Church, Rev. O. Lundgren, pastor, is planning a number of phases of inner mission work. Included among these is a summer outing camp for the benefit of the poor in the dis-

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trict in which the parish is located. The congregation has 121 members.

St. Joseph.

—The Lutheran Church in this city, of which Rev. George S. Murphy is pastor, is planning to erect a new building which will cost $30,000. The old property has been disposed of and the new building will be started at once.

Columbus.

—The Brotherhood of the First Church, Rev. Dr. H. N. Miller, pastor, has resolved to set aside a definite portion of their monthly income to be given toward the General Council's endowment fund in 1917.

New Orleans.

—Mt. Calvary Lutheran congregation, which was organized as a mission in New Orleans on March 6, 1910, dedicated a new church building in February.

General.

—Lutheran Young Folks and Lutheran Young People are running an interesting series of "Colonial Sketches" under the title "Lutheran Landmarks and Pioneers in America." The series will continue for several months.

—The silver goblet presented to Dr. Martin Luther by Wittenberg University at his marriage is preserved by Griefswold University in its museum.

—The Lutheran Church at Hermannsburg in Transylvania (Germany) has received 1,000 Roman Catholics into membership.

—One thousand dollars was bequeathed to the old Trappe Church in Montgomery County, Pa., by the late Mr. A. B. Sloat, of Philadelphia.

—The Iowa Synod's college at Sequin, Texas, received $2,000 toward the building of a gymnasium from Mr. Otto Kaehler, of San Antonio.

—From March 1 Augustana College and Seminary at Rock Island, Ill., will receive the income from two farms valued at $53,300, the gift of Senator C. J. A. Erickson.

—President Granville, of Pennsylvania College, reports that only $25,000 is still required to complete the fund of $230,000 for endowment which is being gathered.

—St. Paul's Church, Davenport, Iowa, Rev. W. H. Blancke, D. D., pastor, has practicaly completed its fund to liquidate its mortgage debt of $15,000.

—Mrs. Anthony Deardorff, recently deceased, of York Springs, Pa., bequeathed $200 to the Loysville Orphans' Home.

—St. Mark's Church at Ottumwa, Iowa, Rev. C. A. Sundberg, pastor, has purchased a finely located church lot for $3,300.

—Alumni of Roanoke College have started a movement to increase the facilities of that institution by the erection of a memorial hall in extension of the dormitory system. Plans for the building are under consideration.

—The Lutheran Church at Wooster, Ohio, has received from Mr. Henry C. Frick, of Pittsburgh, a gift of a pipe organ valued at $8,000.

—Two unknown friends have given $500 each to the treasury of the General Synod Board of Church Extension.

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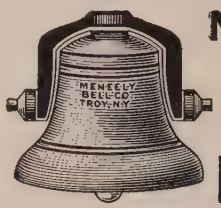

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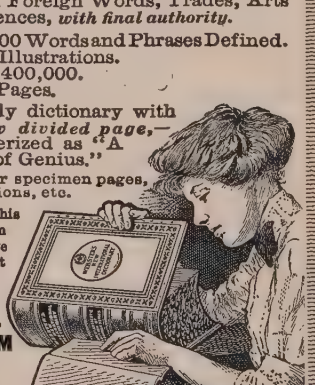

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS. —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicted to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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District Leagues in States Not Organized

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LUTHER LEAGUE OF CEN. CALIFORNIA—
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Luther League of America
Statement No. 4

From February 1 to February 28, 1913.

GENERAL FUND.

First Lutheran Church, Columbus, Ohio.....	$8.30
Wheeling, W. Va., District.....	23.00
L. L. of Church of the Ascension, Mt. Airy, Pa.	3.00
L. L. Trinity Church, Quakerstown, Pa.....	3.00
L. L. Mt. Calvary Church, McKees Rock, Pa..	2.00
L. L. of New York State.....	75.00
L. L. of Emmanuel Church, Middlebury, Pa..	1.00

DONATIONS.

L. L. of Gilead, Troy, N. Y.....	5.00
Pittsburgh District	25.00
L. L. Church of the Atonement, Buffalo, N. Y.	5.00

L. L. Church of the Atonement, Racine, Wis..	5.00
L. L. Church of the Resurrection, Buffalo,N.Y.	5.00
Buffalo District League.....	15.00
Total for February.....$175.30	
Previously reported	444.57
Total receipts $619.87	
Disbursements for February.....$160.00	
Total disbursements 416.23	
	576.23
Balance on hand	$43.64

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.
Chicago, March 5, 1913.

NEW YORK

—The Luther League of New York City will celebrate the twenty-fifth anniversary of that organization in St. John's Church on Christopher street, Rev. J. J. Young, pastor, April 21. Rev. J. B. Remensnyder, D. D., of St. James' Church, and Rev. C. F. Hass, D. D., of St. Mark's Church, who are two of the six pastors whose societies organized the movement twenty-five years ago that are still serving their respective congregations, will speak. The other speaker will be William C. Stoever, Litt. D., president of the Luther League of America. After the services in the church, which will begin promptly at 7.30 o'clock, a social hour will be spent in the Sunday School Building adjoining the church and the visitors as well as those who were among the organizers will see the room in which the first meetings were held.

Here the junior presidents of the City League will speak and Mr. Andrew Busch, the first president, will preside. Every League as well as all Lutherans of our churches in this city should gather in large numbers at the silver anniversary.

Mohawk Valley District.

—At the November meeting of the Luther League of the German Lutheran Trinity Church of Troy, Rev. J. Duerschner, pastor, it was agreed that after each business meeting an entertainment be given by the members and refreshments served. These have been successfully carried out and have increased the attendance at the meetings. At an entertainment given in January a large company attended and a good sum was realized.

At the January meeting a membership contest was arranged, two teams being chosen. The side getting the more members is to be treated to a supper furnished by the losing side. Since the contest has been started great interest has been taken in it. The contest will close at the June meeting.

Buffalo District.

—The following officers were elected by the members of the Luther League, Church of the Atonement, Buffalo, for the year 1913: Mr. George P. Adams, president; Mr. William Rohrbacher, vice-president; Miss Laura M. Darmstadter, secretary; Miss Jennie Weter, treasurer.

PENNSYLVANIA

—The annual meeting of the executive committee of the Luther League of Pennsylvania was held in Zion Lutheran Church, Harrisburg, Pa., on Monday, March 10. At this meeting arrangements were made for the twentieth anniversary convention of the State League, which will be held in Christ Church, Hazleton, Pa., August 19 to 21, 1913.

The executive committee consists of the following persons: Mr. Charles W. Fuhr, Pittsburgh, chairman; K. J. F. Wilharm, Pittsburgh, secretary; Rev. Lewis C. Manges, D. D., Harrisburg; Rev. J. C. Seegers, D. D., Reading; Rev. Arthur T. Michler, Lebanon; Mr. P. Walter Banker, Wilkesbarre; Mr. Harry Hodges, Philadelphia; Mr. W. H. Menges, Menges Mills, and Mr. M. Haller Frey, York.

Philadelphia District.

—The Varde, a young people's society of Trinity Norwegian Lutheran Church, Philadelphia, and the Luther League of the Church of Our Saviour, Kensington, have presented applications for admission into the membership of the District League. Their applications will be presented and acted upon at the meeting on May 27.

Northwestern District.

—The Luther League of St. John's Church, Honesdale, has been very active and successful this season. During the year 1912 the gifts of the members through the League treasury

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amounted to about $700, of which a check for $500 was placed on the church offering plate on Christmas Day, $130 was given toward the fund for the new pipe organ, $10 was given to complete the fund for Luther League Hall, Muhlenberg College.

The following are the newly elected officers: President, George A. Rippel; vice-president, I. A. Hartmann; recording secretary, Mrs. H. Rehbein; financial secretary, John W. Pohle; treasurer, Miss Christina Seelig.

Catawissa District.

—The officers of the Luther League of St. John's Church, Northumberland, are as follows: President, Doyle Hendershot; vice-president, Anna Leitzel; secretary, Rena Bastian; treasurer, Elsie Morgan. This League holds devotional meetings regularly on Sunday evening.

Pittsburgh District.

—The Luther League of St. James' Church, South Side, Rev. M. R. Hamsher, pastor, has contributed $10 to the special fund being raised for Church Extension.

DISTRICT OF COLUMBIA

—At the quarterly meeting of the District of Columbia Luther League, held Friday evening, March 14, in the Church of the Atonement, Rev. I. O. Baker, pastor, interesting and helpful addresses were made by Rev Richard Schmidt, of Zion, and Rev. W. A. Wade, of St. Mark's.

—The Luther League of St. Mark's Church at its last annual meeting elected the following officers: President, George H. Godron; vice-president, Miss Selma Trede; secretary, Miss Florence Teagle; treasurer, John A. M. Trede; chairman executive committee, Mrs. Fred Fellinger. This staff of officers, which is an entirely new one, with the exception of Mr. Trede, who has been a faithful official for the past thirteen years, is receiving hearty and faithful cooperation from the membership and the future is very bright for this society. Mr. H. R. Fellinger and Miss Florence Teagle, both members of this society, are respectively president and corresponding secretary of the Luther League of the District of Columbia.

WEST VIRGINIA

—To the Wheeling District Luther League belongs the signal honor of being the first State or district organization to forward to National Treasurer Anderson the full apportionment for the national work in accord with the new financial plan adopted at Albany.

OHIO

—The Junior Luther League of Saint Jacob's Church, Miamisburg, Dr. F. W. E. Peschau, pastor, has identified itself with the State Luther League. The League is in a flourishing condition and supports a teacher in India by the name of Roya Jacolu. The officers are as follows: President, Ann Faling; vice-president, Ruth Pansing; secretary, Ruth E. Klaiber; treasurer, Joseph Berger.

Northeastern District.

—The fifteenth convention of the Northeastern District Luther League was held in St. Luke's Church, Youngstown, February 22. The convention theme was suggested by the text of the opening address, "Be not carried away by strange doctrines." Rev. Jesse Leroy Miller, of Youngstown, was the speaker. Addresses of welcome were delivered by Mr. A. E. Albright and Mrs. F. G. Zwerner, of the local Leagues. Among the speakers were Mr. C. W. Hess and Mr. J. McFrank, of the Pittsburgh, Pa., District; Mr. Earle C. Griner, of Newark, Ohio, the last mentioned on the Junior work. "What Constitutes Success in League Work" was the subject of an address by Miss Bertha Hise, of Cleveland. At the evening session an address was delivered by Rev. J. W. Kratz, pastor of St. Luke's Church, and an address on "Enthusiasm for the Lutheran Church" was made by Rev. L. H. Larimer, D. D., of Wittenberg College, Springfield. Dr. F. S. Beistel, field secretary of Thiel College, spoke on the subject "The Challenge of the City."

The election of officers resulted as follows: President, A. M. Obenaugh, Youngstown; vice-president, Mrs. J. F. Shrimplin, Warren; recording secretary, Miss Ella Sauffer, Cleveland; treasurer, C. S. Haynes, Barberton; member of the executive committee, Rev. Charles D. Miller, Cleveland.

—Two Leagues were admitted into the District League—those of the Christian Endeavor Memorial Church, Cleveland, and Grace Church, Youngstown.

Northwestern District.

—A social meeting of the Northwestern District League was held Tuesday evening, April 1, 1913, at St. Matthew's Church, Rev. Bierdeman, pastor.

—A report of Martin Luther League, Toledo, for the year 1912 shows a good, healthy condition. A total of $255.15 was taken in during the year, and of this amount $200 was paid toward the church's indebtedness.

The officers of the League are: President, Mr. B. F. Dansar; vice-president, Rev. William Brenner; secretary, Miss Elsa Von Ewegen; treasurer, Miss Mabel Holland.

During the Lenten season each League member made a self denial offering of one dollar or more.

—The next convention of the Luther League of the Toledo District will be held at Bryan, Rev. A. E. Bell, pastor.

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ILLINOIS

—The convention of the Luther League of Illinois will be held at Morris, June 26, 27, 28, 1913.

Chicago District.

—The Luther League of St. Simon's German Church has elected the following officers for the year 1913: William G. Ewert, president; Henry G. Walter, vice-president; Laura Fickenwirth, secretary; Walter Eggert, treasurer; O. Leo Ewert, financial secretary; Ella Bonesz, mission treasurer.

The activity of this League's members is shown in the fact that they have raised very near $1,500 for the benefit of the Church in the past three years, one of the items for which the money was raised and expended were two bells at a cost of $927.

Their contributions toward missions amounted to $25 for the year 1912; they expect to increase this amount greatly for the year 1913. Miss Longguth, a member of this society, was recently elected recording secretary for the Chicago Luther League.

Rev. Chr. Knudten is pastor of this church.

Tri-City District.

—The quartely meeting of the Tri-City Luther League was held in Grace Church, Rock Island, on March 24. Mr. C. T. A. Anderson, of Chicago, treasurer of the Luther League of America, was one of the speakers.

KANSAS

—The Luther League of Kansas will hold its second annual convention at Emporia, April 16 and 17. The convention will be held in St. Mark's Lutheran Church, Rev. Carl G. Aue, pastor. The Emporia League is sparing no time or energy to make this a big and profitable convention.

—The Luther League of the Church at Ottawa, of which Rev. Charles H. Day is pastor, is growing rapidly. This League is now making plans for the education of a student for the India field.

SOUTH CAROLINA

Columbia District.

—On February 9 the young people representing the Leagues of the four Lutheran Churches in Columbia, the Church of the Ascension, Ebenezer, St. Luke's and St. Paul's, held a joint meeting at the Church of the Ascension. It was a large and enthusiastic company, the house being filled, chairs having been placed in the aisles. An interesting program was rendered, after which a conference was called in order to discuss the formation of a "working" union. This was accomplished by unanimously voting to organize into the Columbia District League. A letter from Mr. Stoever, congratulating us upon our endeavor, was read and appreciated by the League. A constitutional committee was appointed and a meeting called for March 2.

On March 2 the League met at Ebenezer Church. A constitution was adopted which called for a meeting once every quarter. No definite outline of work was decided upon, but the desire is to volunteer for charity service in Columbia, to serve the various Churches, to consider general Luther League possibilities at home and abroad. There is in South Carolina a Federation of Young People, which is devoting itself to the work of missions at home and in foreign lands. We feel that our District League can act through this greater organization in arousing the other Synods of the South to a greater Luther League activity.

The president of the District League, elected at our last meeting, is C. H. Wiesepape, who is active in Church work. All the workers expect much good to come from this organization.

—The Luther League of the Church of the Ascension cooperated with the students of the Theological Seminary in taking a religious census of the Eau Claire district, Columbia, and found there a Lutheran population of 200 people, all of whom are located two and one-half miles or more from any other Lutheran Church.

CALIFORNIA

—The coverings for the new altar recently consecrated in the Lutheran Church at Salinas, Rev. N. N. Harter, pastor, were provided by the Luther League.

CANADA

—The Luther League of the First Church, Winnipeg, Rev. P. E. Baisler, B. D., pastor, now reports a membership of 54 and has under consideration a proposition to secure a pipe organ for the church.

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Does She Think?

I know a lady in this land
Who carries a Chinese fan in her hand,
But in her heart does she carry a thought
Of her Chinese sister who carefully wrought
The dainty, delicate, silken toy,
For her to admire and enjoy?

This lady has on her parlor floor
A lovely rung from Syrian shore;
Its figures were woven with curious art—
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives—
Not one little thought—ah, me!—
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed,
The fabric soft was in India made.
Will she think of the country whence it came,
Will she make an offering in His name
To send the perfect, heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor and sad and forlorn,
To those who know not that Christ is born?
—*Helen A. Walker, in Woman's Work for Woman.*

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Plan for the growth as well as the usefulness of your League. Use the literary supplies and the hymnal of the League. Share out the work as widely as possible among all the members.

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ADDRESS CORRESPONDENCE FOR THIS DEPARTMENT TO DR. C. ELVIN HAUPT, LANCASTER, PA.

The Calendar for April includes the second Sunday after Easter. Its gospel story is the beautiful parable of Jesus as the Good Shepherd. The date April 6 is also used to refer to Irenæus, one of the early martyrs for Christ, and thought to have been a disciple of John, the apostle. The third Sunday after Easter follows and its gospel tells of the "little whiles" of the death and resurrection of the Lord. The fourth Sunday after Easter (April 20) tells the gospel story of Jesus announcing His return to the Father. April 25 is called St. Mark the Evangelist's Day, to suggest the writer of the second gospel of Jesus. April 27 is the fifth Sunday in the Easter season. The gospel thought is that of "Asking the Father."

Other dates interesting to American Lutheran girls and boys are the birthday of Thomas Jefferson (2), the first Arbor Day (Nebraska, 1872, April 10). Peace declared (1783) between England and the United States (April 11). On April 18, 1775, Paul Revere made his famous ride. April 22, 1889, Oklahoma was opened for settlement. April 27, 1791, was the birthday of Samuel F. B. Morse, who invented the telegraph. "Hail Columbia," the national song, was written April 29, 1798, by Francis Hopkinson, of Philadelphia. Various interesting queries for discussion, or answer, will doubtless occur to the leaders of Junior Leagues in perusing the dates given above.

THE MONTH—During April in the more southern States Spring is already well on her way. Showers of raindrops and blossom leaves sprinkle the earth. The icebound waters are again on their laughing way. To the warble of the robins the people awaken day by day, and the spirit of sunlight and glory breathes out and blesses all the world of outdoor life. The adventurers and pioneers go forth for new enterprises and efforts. Many of our Juniors have reached the age at which they have personally accepted Christ and with their own lips declared their soul's faith and heart's love of their Saviour. It will be in order, doubtless, for them not only to be received on profession and confirmation into the communion of the congregation, but also to see that their advancement takes place from the Junior grades of work into that of the full membership in the League. It is right that by some systematic, practical plan the main work of the church, school and League shall be recruited and enlarged by the helping hearts and hands of the young.

If each League, Junior as well as Senior, will use the helps provided for it by the office of publication they will both greatly aid their own work and likewise enable the other workers to obtain them. Without joint assistance no publications can be issued for any League.

It is well for Lutheran young people to attend Lutheran schools, academies, colleges and theological seminaries so as to remain in harmony with the true faith of the mother Church of the Reformation.

It would doubtless be a wise plan to devote attention during part of the Junior session to the music of the Church. If but a single verse of a grand old standard hymn of the Church is committed per week, it will mean that ten or twelve of the greatest and noblest hymns will be known by heart in the course of a single year. These will be useful during all the later years of life.

Do our leaders see to it that our Juniors attend service as often as possible in the great congregation. For, after all, the great object of the Junior work is the bringing in of the young to fellowship in Christ by the Church and for the Church; and holding them in the fold until the habit is formed of abiding steadily in the kingdom and household of Christ—the Holy Christian Church.

The results that grow out of the plan of Junior League work are (1) interest in education, (2) knowledge of spiritual life, (3) encouragement of one another, (4) training for the colleges and seminaries of the Church, (5) zeal for the Church.

We cannot dispense from an empty storehouse, nor can we expect an ignoramus to make an efficient teacher.

"Be patient with folks that are feeble and old,
Their kind good will repays you tenfold."